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emphasis on a scientific approach to the problems of the citizen. But there must be leisure to utilize to the fullest extent the educational advantages; therefore the industrial program must give time and opportunity and energy for intellectual progress. The education of the citizen should then include thoroughgoing publicity with regard to public interests. The frequent bulletins issued by the United States Bureau of Education are cited as an illustration of what can be done along this line.

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*Why Men Fight.* By BERTRAND RUSSELL. 2d ed. New York: Century Co., 1917. Pp. 272. \$1.50 net.

Warfare has generally been assumed to be a normal condition of mankind, and crude generalizations, like those of the late Benjamin Kidd, have led to the belief that progress has been in larger part due to strife. Historians have explained why men have fought this or that particular war, but they have apparently accepted the theory that warfare is inevitable and that it connotes progress. Occasionally solitary voices, like that of Prince Kropotkin, have questioned the soundness of the hypothesis, but they have been unheeded because they have been raised in times of peace when wars have seemed to belong to coming generations.

It has remained for Bertrand Russell in a time of world-war to reject the hypothesis *in toto*, to scorn explanations of this or of other particular wars, and, with the conviction born of profound knowledge, breadth of vision, sympathetic understanding, and constructive imagination, to state the reasons why men fight, the futility of these reasons, and the hope held in solution by the future.

Men fight because they have hitherto been governed in their beliefs and in their conduct by the principle of authority; because this principle has supported religion in the church and patriotism in the state and has in its turn been reinforced by private and public educational systems; because authority tends to become autocratic and contentious and hence oppressive; because oppression widens the breach between interests that have become conflicting; because the line of least resistance is that of settling all disputes by the gauge of battle. Men fight because they are ignorant, despotic, selfish, and self-centered. Men will cease to fight when the life of instinct and the life of the mind are controlled by the life of the spirit that contributes the element of the impersonal and of the universal to the development of individual growth; they will cease to

fight when they gain the true courage that can face *life* undismayed, when they are willing to encounter loneliness, opposition, poverty, an obloquy for the sake of averting the needless sacrifice and tragedy of war. Wisdom and hope, courage and faith and charity, alone can bring victory over war.

It is not a popular doctrine that Bertrand Russell preaches; he is of those who, in the lines of Irwin Edman written after reading *Why Men Fight*,

Up friendless and forbidden paths have fought  
To wave white truths from lonely peaks of thought.

Yet he creates a new hope that by the wide dissemination of these truths future generations may build up "a better world than the one which is hurling itself into ruin." Would that the book could be endowed and placed in the hands of every thinking citizen the world over!

LUCY M. SALMON

POUGHKEEPSIE, NEW YORK \_\_\_\_\_

*The Polish Peasant in Europe and America.* Vol. I, *Primary-Group Organization.* Pp. xix+526; Vol. II, *Primary-Group Organization.* Pp. 588. By WILLIAM I. THOMAS and FLO-  
RIAN ZNANIECKI. The University of Chicago Press, 1918.

The sociology staff in the University of Chicago has a peculiar interest in the Thomas-Znaniecki work, the first two volumes of which have just appeared. Under the circumstances it would obviously be improper for a member of this group to assume the function of reviewer. It will violate no propriety, however, to anticipate the review which will presently appear by advising general sociologists that the title of this work fails to indicate its relation to their special interests. The opening chapter, entitled "Methodological Note," occupies eighty-six pages. It is a discussion of certain fundamentals of method which, whatever be the appraisal of their value, no sociological investigator can afford to overlook.

A. W. S.

*The Utopian Way.* By JOHN VEIBY. South Bend, Ind.: John Veiby, 1917. Pp. 213. \$1.50.

Superficial, literary, uncritical.

*Social Problems: Outlines and References.* By ANNA STEWART. New York: Allyn & Bacon, 1917. Pp. vi+233.

A convenient handbook for high-school Seniors. Part II consists of an especially valuable list of topics for study, with well-selected references.